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# THE FIFTH PART OF Babel's -- Builders Unmask'd



*In a REPLY to several Lyes, Slanderous, False and Wicked Insinuations of R. Richardson, and J. Field's (Inhabitant and Preacher at the Bull and Mouth) of G. F.'s Party.*

**A**S there were in the *Primitive Times*, so there be now those that say, *They be Jews, and are not, but are of the Synagogue of Satan*; Of which number, *J. Field*, and *R. Richardson* have manifest themselves, in their Book, Entituled, *T. Crisp's Envy Detected*, &c. Wherein they have added to their former *Unmasking* themselves, as I doubt not but will be evident to the *Impartial Reader*. No wonder they do so stoutly and arrogantly endeavour to defend their Master *G. F.* his, and their *Imaginations*, *Usurpations* and *Impositions*, and Defame them that Oppose and Detect them : For they seem, *Balaam-like*, *To love the Wages of Unrighteousness*, Preferment and Honour, in their Master *G. F.*'s *New Church Government*.

And I am satisfied, that this Work of *J. F.*'s &c. was not Printed without the Approbation of some of *G. F.*'s Party, termed, *The Second-Days-Meeting* ( although I know not the Persons by Name, yet are such as these. *J. F.* and *R. R.* &c.) for Men of Good Conscience, are not fit for *G. F.*'s Service therein, their Qualifications and Consciences will be manifest by their Work ( for the term *Lye*, *Lyar*, *Cheat*, &c. or some other harsh Expressions, they are mostly their own, and therefore returned to them ) but who ever they be, they I think are accountable for the unrighteous Dealings of *I. F.* and *R. R.* in their *Envy Detected*, &c. But seeing it is my Lot to be beset with such as *Paul* fought with at *Ephesus*, *I. F.* and *R. R.* &c. I shall endeavour to acquit my self of them, and their Lyes, &c. and then they are their own, seeing they love them so well ( *Viz.* Lyes, &c. ) as to make them their Refuge. I find them offended that I said, in 4th. *Babels*, *I. F.* had falsly asserted, *viz.* in that he said, *That they, or, all that be faithful to the Eternal Spirit, be of one Mind and Judgement*. ( But, I did not, like him, barely assert it, ) but also gave Proofs for the Confutation of his Assertion,

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which he confutes not, but saith, *Where is J. F's false Assertion*, which he might have found in several pages of the *4th. Babels*, &c. Where I mention *W. G.* his testifying against the *Barbadoes Judgment*, *Viz. I desire to give up all my whole Concerns, Spiritual and Temporal, if required, to the Spirit of God in the Mens and Womens Meetings, believing it to be more agreeable to the Will of God, than any particular Measure in my self, or any particulars, with which the Men and Women have not Unity.*

This was so acceptable ( the giving up all ) to *G. F's Party* ( whom *I. F.* says, be in the *Eternal Spirit* ) that for their and others Incouragement, *G. F.* in return to them, says, *We know your Care and Tendernefs of the Truth, and that you aim at the best things ( Viz. Give up all, Spiritual and Temporal to his Party ) and that you had much to do with Bad Spirits* ( Stubborn and Wilful, will not give up all to *G. F.* his Women ) For *G. F.* also in his Answer says for their further Incouragement, *That the Universal Spirit cannot receive that which is against Mens and Womens Meetings.* You may guess where they must go then. And besides this sharp Spur to those ( stubborn, as they call them ) that would not give up all : *G. F.* says to them that did, *You be manifestly declared the Epistle of Christ, wrote with the Spirit of the Living God, which hath given you Life, and will bring you to the City of the Living God.* These *G. F.* his Incouragements to them, and Condemnation of the others, are a Manifestation of his Unity with his *Barbadoes-Church* of 82 Men and Women. And that *G. F.* did esteem them of the number that be faithful to the *Eternal Spirit*, is evident, by his high praising and magnifying them, and therefore ( by *J. F's Doctrine* ) of one Mind and Judgment with them in that : yet, as I said, *W. G.* testified against it, and *S. C.* also *R. R.* says, *It was as clearly disowned, as Spiritual Things can be expressed.* But I say, he might have pick't clearer out of their 66 Bull against *I. S.* and *I. W.* and I think, none, except some such like *Irish* — besides, *R. R.* dare so affirm ; but for all this Judgment was from so high a grown Church ; which that they were so in *G. F.* his Esteem, appears by his magnifying them ; for he also says, *They have Unity with the least measure of the Spirit :* But if they had not a greater Portion than the least Measure, Then *G. F.* is more than one of the least flatterers, or Mistaken Ones. But notwithstanding all this, yet *W. G.* *S. C.* and *R. R.* do pretend not to speak the same thing, and not to be of the same Judgment ; also, I believe *I. F.* himself dare not speak the same with that Judgment ; nay, *G. F.* himself doth find fault with some part of it ; therefore they are not all of one Mind : nay, his Brother *R. R.* who seems to be of as large, or stretching a Conscience, as any I know, doth pretend not to speak the same thing. Therefore, as I said in *4th. Babels*, either you must ( as *G. F.* hath done by his magnifying them, shewed his Unity ) own that Judgment, or else you were not all of one Judgment, as *I. F.* hath falsely said : but besides the seeming Denial of that Judgment I shewed about *I. F.* his Brother *S. Eccles* Lying-Prophecy ; *S. C.* says, *That divers did testifie against it before it was delivered, and were grieved at it* ( which Grief, I take to be because he fixed a time in it, perhaps contrary to his Master *G. F.* his Command ) but for all

for all S. C. his divers that were grieved, and that testified against it, I do not understand that those two eminent Men for G. F. who accompanied the Solemnity in delivering it in Writing to I. S. as *the Word of the Lord, that he should dye that Year, because he had taught Rebellion against the Lord.* ( *Viz.* spoke against G. F.'s new invented *Womens-Meetings* ) But although I. S. was then in great likelihood not to live long (which I fear encouraged S. E. and his Companions) yet lived some years after; yet I never heard that they (his Companions) at the delivery, testified against it, or shewed any Grief thereat, but rather seemed to be as Witnesses that so great a Prophet and Servant of G. F. as S. E. was, had been with I. S. (in case it should have been denyed) from their Lord and Master, the Father of Lyes; all these considered, if I. F. had not more than common Confidence, he durst not say, they be all of one Mind, and also ask, *Where is I. F. his false Assertion.*

2. Take his Assertion not strictly to relate to themselves (G. F. his Party) but to the Church or People of God, and *that they be all of one Mind and Judgment*, &c. it seems contrary to Scripture; for as in *Romans 14. 5.* *One esteems one day above another; another, every day alike.* And the Apostle said, *I know there is nothing unclean of it self, but to him that Judgeth any thing unclean, to him it is unclean.* Whereby it appears they were not all of one Mind, &c. neither was it of absolute necessity, because the Apostle says; *Let every man be fully perswaded in his own Mind. Judge not one another.* For if it had been of such absolute necessity, the Apostle would not have been so indifferent, but Condemned the one, and Justified the other, for Sin must be testified against, and reprov'd; but the Apostle seems not so much to Condemn the one, or other Perswasion, as the Judging one another about it: for doubtless there were then such busie Praters as I. F. to whom Paul said, *Why Judgest thou thy Brother.* And John said, *If we walk in the Light, — then have we Fellowship one with another.* Therefore, if any do, or may belong to the Church, and not all of one Mind and Judgment, then those that have not Fellowship or Unity with them, *walk not in the Light*, that they may so be, and do; it appears from what is afore cited; also by G. K. his Testimony, who (Christian-like) says, *That the Lord hath among them called Presbyterians, who belong to his true Church, also Episcopalians, and Papists;* now it is evident that they be not of I. F.'s Mind, nor of one Mind and Judgment one with another, but do refuse Communion one with another, because of their differing Mind and Judgment, and yet may be of the true Church, and then ought to have Fellowship one with another: also E. Burrough said, *Here is the perfect way of Unity, everyone to mind the Spirits Teachings in himself, and not to Impose on, or Judge his Brother in any Case of differing in Judgment.* Also Is. P. says, *It is not the differing Practice from one another, that breaks the Unity, but the Judging one another about them.*

Therefore let not I. F. be angry with me, and say, *Where is I. F. his false Assertion.* For I say, it is in that he says, *All that be faithful to the Spirit, be of one Mind and Judgment.* Also if he says, *That they (G. F.'s Party, himself, &c.) be all of one Mind and Judgment;* that's false for they have pretended, or seem to



differ, as about the *Barbadoes-Judgment*, and his Brother *S. E's* Propheſie : for by that Poſition, he not only Condemns the Charity of the Apoſtle, and *E. B. Iſ. P.* and *G. Keith*, but Unchriſtians all People beſides themſelves.

It was thought Unchriſtian of *J. Ives*, to endeavour to Unchriſtian the *Quakers* only, who be but an inconfiderable Remnant indeed to the whole Church of Chriſt : Therefore is it not much more Uncharitable of *I. F.* &c. thus to Unchriſtian every one beſides themſelves ? and ſo have maniſteſted themſelves void of Charity, and thereby but as *founding Braſs*.

Again, *I. F.* ſays, That *Friends or a Remnant* ( by which, I conclude, he means himſelf and *G. F's* Party ) *their Unity is in the Eternal Spirit*, p. 3. 13. This, I think, is proved falſe, in the 4<sup>th</sup>. *Babels*, &c. But for Information of them who may not ſee that, I may again do it.

1<sup>ſt</sup>. I ſay, that his Maſter *G. F.* ſo highly magnifying his *Barbadoes Church*, as in p. 2, 3. ſhews his Unity with them : ( or his Hipocriſy ) But that they were not led by, nor faithful to *the Eternal Spirit*, therein appears by their erroneous ( and to be abhorred ) Judgment of *giving up all if required*. Alſo I ſhall mention theſe Perſons following, *Viz. M. and S. B. T. M. I. S. W. W. S. N. H. F. R. T. S. E. W. G. I. P.* and others, which were Perſons of their Unity, and Conformable to *G. F's* Laws, and ſeveral of them Eminent and Common Preachers, whilſt Guilty of groſs Evils, to the Scandal of Chriſtianity ; and not only Preachers, but ſome of them publick Sufferers or Teſtimony-Bearers againſt Tithes, &c. and ſome of them great Entertainers of *G. F.* or his Adherents, whereby they ſpent much of others Eſtates. Surely theſe things may ſatiſſie thoſe of Conſcience among you, that it was not a five-fold Untruth to ſay, Some Preachers among you were guilty of ſhameful Miſcarriages, and to prove *I. F.* the five-fold Lyar, and not *T. C.* But the Prophet ſaid, *The Lord Loved not Robberies for an Offering*. And the Apoſtle ſaid, *That they ſhould Miniſter of the Ability that God gave*. But ſome of theſe have Adminiſtered and Offered much of other Peoples, which God never gave them ; alſo have made ſhew, that out of Conſcience they could not do many things : but a good Conſcience would be as tender of Gods Commands, reſpecting duty to him and their Neighbour, as of *G. F.* his Laws ; and for any Perſon to pretend in Conſcience, he cannot pay Tithes, and yet at the ſame time, guilty of other great and known Sins, or to wrong other men of hundreds of pounds, is not evidence of a good or tender Conſcience, but evidence, that what ſuch Perſons ſpend on *G. F's* Party or Cauſe, or what Teſtimony they may pretend to bear, that it is not from the Univerſal Spirit, nor of the Ability God gave them ; and it is alſo certain, that *G. F.* and his Party have received ſuch Perſons, and their Preachings, and that they have given and ſpent, which is evidence of their Unity with them ; alſo theſe Perſons, many of them, not ſuddenly, or unadviſedly overtaken, but habited or accuſtomed to evil, and not only touched by the wicked One, but led and held Captive by him, whilſt in Unity with you ( *R. R.* might juſtly have beſtowed your Livery of Cheat on them ) therefore it appears, your Unity is not in the *Eternal Spirit*, but in Forms and Ceremonies, becauſe you will not admit of,



or have Unity with any, but who Conform to your *Ceremonies*, if never so Just and Righteous to God and Man; as witness, your Recording *J. A.* ( See *De Christianâ Libertate* ) out of the Unity, for not marrying according to your Order, although otherways, ( for all that I can hear ) he is a very blameless, honest man, and a *Minister*; for they do not usually hide or cover the Faults or Miscalriages of those that Conform not to *G. F.*'s Laws; altho they have others as before named, that have been guilty of evil Words and Actions, and yet have been owned as *Gods faithful Servants*, — and in the Power of God. Also that your Unity is in Forms, is further manifest, in that you have refused Unity with some, who Conscientiously Scruple to pull off their Hats in Prayer, and to pass a *Marriage*, because they could not against Conscience say, *That it was a Sin to be Married with a Priest.* What must all those do, that cannot so say, or that believe it is no Sin to be *Married before the Priest.*

Also *J. Blaykling* and *R. Barrow*, &c. say, *The Dissatisfaction that appeared in the Spirits of I. S. and I. W. concerning the Things propounded to the Churches, ( Viz. G. F.'s Laws ) and the Proceedings thereon, and their ( I. S. and I. W. ) Opposing them, have broke the Unity that should be amongst us.* Now *I. S.* and *I. W.* opposed not the Practice of any Duty to God or Man, according to Scripture, only the Imposing *G. F.*'s Laws on People, *Womens-Meetings* distinct from *Men*, or they to have any share in the Government in the Church about *Marriages*, &c. but would have every one left to the Grace of God in their own Hearts, and say about these Differences, *Our Desires are, that they may not become an occasion of Straitness each towards other, but that we may walk together in the Love of our God.* Whereby it appears the Unity is broke by *G. F.* his Party, and that it was in those Forms, because they say it is broke, and break it about Forms and Ceremonies: then take but a view of the black Names they have given those that cannot Conform to, or own *G. F.* his Laws, before they be convinced in their own Consciences of the Service thereof, *Viz. Layers wast of Gods Heritage; bring Confusion to the Churches; this Cursed Spirit hath entred the Heart of W. R. and his Abettors; Heathens, Rebels against God; Enemies to God and all that fear him; accursed from all Eternity to all Eternity; Ranters; old Cankered Apostate; Judas's, &c.* with many more black Names. Considering all these aforementioned Evidences, also what more I could instance; it is evident that their Unity is not in the Eternal Spirit, but in Forms and Ceremonies, therefore *I. F.*'s Assertion *Viz. That their Unity is in the Eternal Spirit,* is false.

I shall now answer to some Falshoods and Lyes *I. F.* charges on me; *Viz.* In Pag. 9. he says, *I have dealt by him, like a wicked Atheist in leaving out the material words of his Sentence, as apparently, as if a wicked Atheist should say he would prove from the Psalmists words, Psal. 14. 1. That he said, there is no God; he should leave out these Words, Viz. ( The Fool hath said in his Heart there is )* But to undertake to prove from those words, that *there is no God*, is untrue in it self, and so remote from the meaning of the Psalmist, that none but one very wicked, dare attempt it; also those words *I. F.* mentions of the sentence which be  
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left out, there only remains, these two words, *no God*; which is not sense: now, let us see how *I. F.* proves this he profanely promises himself Gods help to do; That I have dealt like a wicked Atheist by him; but he is willing his Reader should forget his Charge and Promise, for he rambles from the 9th. to the latter end of the 13th. page before I can find him enter his pretended Proof; and there he says, I have perverted his words, &c. and says, *The words he (Viz. T. C.) left out, be these, (Which leads all them that be faithful thereunto, to be)* And then *I. F.* says, read these words (*Viz. that T. C. left out, and it is thus, Friends Unity stands in that Eternal Spirit, which leads all those that are faithful thereunto, to be all of one Mind, &c.* — Now from his words it is evident he meanes himself and his Party, for he says, *Friends Unity, &c.* and then at the conclusion of his Bull, adds, *And have no Unity with Thomas Crisp.* And in his 2d. page saith, *A Remnant which have Believed, and have Fellowship with God.* And again, *God hath preserved a Remnant, &c.* By all which it is evident, he concludes himself and Party to be the Remnant, and that they be faithful to the Spirit, by his high applauding them; and also as aforesaid by him, *That all that are faithful thereto (Viz. the Eternal Spirit, &c.) are thereby lead to be all of one Mind and Judgment.* Now that which I did (in 4th. *Babels, &c.*) charge on *I. F.* as a false Assertion, was, that he says, *That they which I term G. F.'s Persecuting, Imposing, and Lying Party, are lead by, or are faithful to the Spirit, and that all the Lords People, be of one Mind and Judgment.* Which he doth not, nor cannot deny to be his Principle: now let the Reader Judge how the adding those words, that he says, I left out, *Viz. (which leads all that be faithful thereto)* do prove or explain his Assertions. Therefore *I. F.* hath proved himself like the wicked Atheist, in so wickedly and falsely charging me, and presumptuously assuming the Lords help therein, and not prove his Position he makes in page 13. *Viz. That their (G. F. &c.) Unity is in the Eternal Spirit*; but I have proved it false.

2. After their arrogant manner, *I. F.* in pag. 9. again affirms it, and says, *It is untruth in me to say otherwise.* But I leave that to the Reader, whether to believe his bare Assertion, when it favours of so much Exaltation, or my Denyal of his Assertion, with the Proofs and Reasons that I have given, *That there G. F. his Party's Unity is not in the Eternal Spirit, but in his Laws*: Not but that I do own, *That all faithful Friends and People of God, their Unity is in the Eternal Spirit*; but do deny that *I. F. &c.* be such: but they be proved Lyars, wicked and false Accusers, and proud Boasters, therefore not of the faithful Remnant.

3. *I. F.* charges me in page 11. with lyes, in saying, *That they (Viz. S. E. C. T. &c.) have Adored or Worshipped G. F. and his Laws; and that they (G. F. his Party) do make that the obeying G. F. his Laws, can acquit in Gods Sight, &c.* Those be the very Words in their 66 Bull. Now I shall give the Reader an account what they themselves term Blasphemy and Idolatry in others, and then leave it to the Truth in all to Judge whether I have falsely charged them, or no. *C. Taylor* in his *Epistle of Caution*, p. 4. says of *W. R.* his Titling his Book the *Christian-Quaker*, *It is notorious Blasphemy.* Also *G. W.* in the *Quakers Plainness*, p. 69.

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That *T. Hicks* affirming the Bible the meanes of our Knowing God, *G. W.* says, *He Idolatrously sets up the Bible in the Place of Christ.* Also *T. E.* says of the Priests, *They have drawn the People from Serving the Living God, — to Serve strange Gods, Graven-Images, fashioned with the Tools of their own wicked Inventions — One while they set up Episcopacy, another while Presbytery, &c.* Now having shewed what is by them, accounted Idolatry, Blasphemy, and Graven Images, the Reader may consider these Expressions of theirs, *Viz.* It is said by some of those, *G. F.*'s Preachers concerning his *Laws, Womens-Meetings* apart from *Men*, and *Form of Marriage, &c.* they be the good Ordinances of *Jesus Christ, Christs Government, the Established Order of the Gospel, Truth, the blessed Fellowship of the Gospel, blessed Things, from the Oracle of Divine Breath, &c.* *C. T.* in his Book, *Something, &c.* pag. 35. Says, *They are opposing the Law of the Spirit of Life which is in Christ Jesus* ( I oppose not the observing any Command of God, according to Scripture, only the Imposing the Imaginations of *G. F. &c.* on People ) which these blind Idolaters *S. E. C. T. &c.* term, as aforesaid, and abundance more of high Titles and Dignities, whereby they make them of absolute necessity to Salvation, if they be but such as they have termed them ; for none but such as are under Christs Government, and Established Order, can be Christians ; but besides these high Dignities put on those low beggerly Imaginations, they passed a Judgment against *I. S.* and *I. W.* contrived by some of *G. F.* his chiefest Men, and ( I believe, drew in others, as some of the *Barbadoes* People were ) Signed by about 66 in all ( and because *I. S.* and *I. W.* could not Conform to *G. F.* his Laws, nor consent that others should, further than they see a Service therein ) therefore *G. F.*'s Party term them ( *I. S.* and *I. W.* ) *Layers wast of Gods Heritage, Enemies to Ziens Glory*, and many more bad Names, and say of *I. S.* and *I. W.* *Where ever they come, warn them to go home in the Name of the Lord, &c.* — and therein will you acquit your selves in Gods Sight. Nay, I find by a Coppy of a Letter wrote by *J. Blaykling*, and *R. Barrough*, wherein they term this unchristian severe Bull, *The Judgment of the Eternal God, and the Door he ( Viz. I. S. ) must enter at, if ever he come to Peace with God.*

Here also be some Passages of a Letter to ——— from no mean Preacher among them.

*Dear and pretious, One in whom my Life is bound up, — my Strength in thee stands, — by thy Breathings I am nourished, by thee my Strength is renewed, blessed art thou for evermore, — blessed are all that enjoy thee, — Life and Strength come from thee, Holy One, — reach unto me, that I may be strengthened to stand in the mighty Power and Dread of the Lord, — dayly do I find thy Presence with me, which doth exceedingly preserve me, — I cannot Reign but in thy Presence and Power, — pray for me, that I may stand in thy Dread for ever more, — reach through all in thy mighty Power to him, — pray for us all, that in thy Power we may abide for evermore, — I am thine, begotten and nourished by thee, — and in thy Power am I preserved, — Glory unto thee, Holy One, for ever. —*

Is not this the one Mind and Judgment that all those, *I. F.* calls the Faithful Remnant, be of.



(but *C.T.* would make it notorious Blasphemy, if from *T.C.*) also there be those have seen ——— kneel'd to, and termed *Son of God*: nay, I find *G.F.* charged in Print, for saying, *he was the Son of God*; which he denyes not, nor any wayes excuses, but said, *This thou callest a Crime, &c.* All these considered, the high Titles to ——— his, and their Orders and Ceremonies, according to Christs Words, it is true, *What is highly esteemed amongst Men, is an Abomination in the Sight of God.* Also the many black Characters given to those that they cannot charge with maintaining or acting any evil Doctrine or Practice in themselves, or others, only Disobedience or Nonconformity to *G.F.*'s Imaginations or Forms; I doubt not but it will be manifest, that they, *Viz. G.F.*'s Party are guilty of *Blasphemy* and *Idolatry* in a high Degree, according to their own Definition of them, as aforementioned, and may as truly be said to have *Committed Fornication* with *G.F.*'s Imaginations, as *Jer. 3. 9.* *Judah* was said to have done *with Stocks and Stones*; and that none but such as *I.F.* and *R.R.* who like mercenary Reformadoes, must do some desperate Service for Promotion, will have the confidence to say, *Where is I.F.'s false Assertion*, or that their being Detected, as guilty of that they accuse others ( and in a higher degree ) can have the Face to pretend *they are reproached for the Name of Christ*; for they be highly guilty, as appears by the aforementioned, of allowing that in themselves, *Viz. Idolatry and Blasphemy* ) which they condemn in others, and do say, it is not Christian, and have acted so contrary to their Principles, that according to *I.F.* in p. 9. may be said to them, *Who do you think will believe you?* And deserve to be visited with their own tender Love in p. 17. *Viz. Cheats.* Again, p. 3. Inquisitor like, they say, *How then hath I.F. falsely Asserted?* I answer, in saying, *I did evil in that procedure of my Marriage*; when as he doth not prove it contrary to the Will of God, and until he doth prove it so, either from Scripture or the Spirit of Truth; I say again, he not only falsely assert, but is an arrogant Prater, and a false Accuser, to take on him to be Judge over me and my Actions, and condemn them as evil, and think to shelter himself under his Inquisition Office, *Where is Chapter and Verse?* But although I need not answer him, for it is his place to prove his Charge of Evil against me; neither hath he, nor his Master *G.F.* any right or power to examine me, or that I am to be accountable to them for my Actions; but from *Rom. 13.* and *1 Pet. 2.* There and in many more places in the Scripture. I think it my Duty to obey my Superiours, and condescend to my Brethren in what is not against my Conscience, and where no Command from God is against a thing, then the Command of the Authority I live under is my Warrant. But now *I.F.* I ask thee, What Warrant from Scripture hast thou, so arrogantly to term my *Marriage*, an Evil, and to call me to an account for it? Especially, seeing thou saist in pag. 13. *That thou never knew that I was ever owned by the People called Quakers, or was one of them.* But thou mightst have said, nay, when asked, but whether the *Quakers* will own me or no, I value not, the Lord knows who be his, I need not an Office among them; but there be many among them, that be not termed *Seperates*, that I can, and do own, and honour, as in the Lord, altho they do differ from me in Judgment

ment and Practice; but dost not thou, *I. F.* think thy self some high Officer in *G. F's* Church? But I see no great cause for this thy high conceit of thy self; except it be thy high Dwelling above in the *Bull* and *Mouth*; where I think thou hast no cause to complain of thy high Rent thou payest. Here seems to be some appearance of the *Barbadoes Judgment*, and that my Evil was in that I did not *give up all, Spiritual and Temporal*, to *G. F's Womens-Meetings*, &c. unless *I. F.* produces some other Law, or Power that I have transgressed against in that procedure of my Marriage.

*Pag. 4. I. F.* goes on Inquisitor-like, and asks, *Why did thy Wife condemn it?* (*Viz.* our Marriage) But may not those that pretend to sell *Pardons*, and pray Souls out of *Purgatory* (your Brethren) say, That if their Prayers and Pardons be not effectual, Why have, and do so many give so much Money for them? If a Woman gives all she hath, to have her Husband out of *Purgatory*. An Effectual Proof of the worth of the Poes Pardon.

But to answer this busie Inquisitor *I. F.* It is like she (as too many more have) gave too much Credit to what some of *G. F's Cheats* said, and she is not the first that hath been deceived by you; and perhaps some among you, that have prated others out of their *Money*, might prate her unto the writing and giving you that Paper you pretend to; for it is an easy matter to have that, or any other from her, when you have brought her into the belief, that you be the only *True Church*, and all must be of one Mind and Judgment; then it follows, that what you say, she must say and do, and she might be as some of the *Barba loes Church* were, insnared by some ill meant Persons; but what the Paper is, I know not, only what you say, neither knew I of it, till by you published about the Nation, nor can I procure the Sight or Coppy of it from you, you pretend you cannot find it, but can find of it what you think helps deck your Image; and it may be thought you would find more of it, if for your purpose: but you that be guilty of such wicked Lyes and Forgeries of my words when in Print, as is proved in the 3d. and 4th. *Babels*, &c. besides, this may justly be suspected to forge a false meaning, or counterfeit that Paper, and the same Person that made *I. W.* his Letter speak to *G. F's* Mind, can make that Paper do the same; and you are the more to be suspected, because I find amongst your Laws, and ratified by two of *G. F's* best Crutches, *S. C.* and *G. W.* That such Papers should be Recorded in a distinct Book, kept in Meetings for that purpose; and such like Oracles. You severely punish others for not obeying, when it is out of Conscience that they Conform not; surely then your Omission ought to be esteemed an Offence, if you were not Partial; but some may better steal — then others look over the Hedg, and there seems to be cause to suspect some Corruption and indirect Actings about that Paper, and these your Actions herein may be a Caution to others to be careful of what they communicate to such as you be; and take a view of your Brethren, all the wicked Crew of Confessors that belong to your elder Sister, *Rome*, and see how many of them, to whom any one confesses, that will so many Years after divulge it in Print (especially if it were really as you pretend, the Paper was lost) but if any such Monsters be among the *Romish Priests*, they be

accounted very abominable; and so much higher as your pretensions be beyond theirs, the greater is the Aggravation of your Baseness; and I fear the wicked One was so great with you, to instigate you to the Publication of this, in hopes thereby to make difference between us, that so you might have your Desires on us, some of G. F's Reformadoes having said, *None thrive or prosper that speak against him.* But I bless God, I fear not G. F's whole *Black-Guard* of Lyars, R. R. I. F. and C. T. &c.

P. 4. I. F. says that I say, *It is my Principle to pay Tithes, and be Married by a Priest*; and quotes pag. 19. in 4th. Babels; but herein (as his usual manner is) Lies be his Refuge and best Weapons to defend his Master with; for I say not so there, but asked them, *Whether I, or one might not Marry by a Priest, and pay Tithes, and yet be a Christian*: To which I conclude he dare not, because he would not at my Intreaty answer yea, or nay; but I. B. said, *He believed it was my Principle*, to which I answered, *It was, Viz. That one might marry by a Priest, and pay Tithes, and be a Christian* (or else what becomes of so many that have been in many Ages) but did not then say (as I. F. falsely inserts) *That it was my Principle to Marry by a Priest, and pay Tithes*: for I find G. Keith very Christian-like say, *I do not doubt but the Lord had, and I believe he now hath many that were precious to him, and do belong to the Catholick Church, even as I believe the Lord hath many such among Episcopalians, Papists, &c. also I do acknowledge the Lord hath among the Presbyterians, some who belong to the True Church.* Surely then these must be Christians, and did, and do Marry by, or with a Priest, and pay Tithes; so that G. K's Principle doubtless was, *That such as did Marry by, or with a Priest, were Christians*; yet it will be a Perversion to say from those words, that it was G. K's Principle, *To Marry by, or with a Priest, and pay Tithes.* Thus hath I. F. perverted my words in pag. 19. and invented a Lye, and said, I said what I did not say: Also this Saying of G. K's, proves I. F's Assertion false, *That all that be faithful to the Spirit, be all of one Mind.* For these which G. K. mentions, and most Perswasions of Christians, they do differ in Mind and Judgment, and not speak all the same, but differ and break Communion, because of their difference in Judgment.

Pag. 5. In the margent, I. F. says of me, *It seems he is not for laying his Intentions of Marriages before either of them, Viz. Men or Women.* — but for doing it clandestinely. Here is a wicked Slander and false Insinuation: for his Terms be general (*Men or Women*) and not restrictive to their Meetings; so that it must be either concluded, that there be no *Men nor Women* (or at least, none proper to Judge of fitness of *Marriages*) but your *Womens Meeting*, or, that I am not for acquainting any, but taking, or stealing a Wife, without the consent of Relations, &c. concerned, as is implied in his word (*Clandestinely*) which is commonly used for indirect, or unwarrantable; and is false; for we conversed two or three Years publicly together with the Knowledge and Approbation of most of our Relations and Acquaintance, (also my Master in the time of my Apprentiship) and had the Assistance and Consent of all Persons concerned, and some called *Quakers* had it laid before them, and I have not any Condemnation in



in my self for that Procedure, although I have desired the Lord to shew me if it were Evil, whose Judgment I have known, but not for that, *Viz. my Marriage.*

Pag. 15. *I. F.* says of my words, *Is not this an ungodly Insinuation?* I say, what follows of his words, is so, *Viz. As if all faithful Friends that refuse to pay Tithes, — had Sacrificed all their Faith, &c. to G. F's Orders.* My words be these, *I had not Sacrificed all my Faith — to G. F. — as too many, both small and great do.* Now *I. F.* insinuates from my words (*too many small and great*) that I mean, *all faithful Friends — have Sacrificed all their Faith and Conscience.* For I say, in several Places, and in that 16th. pag. he cites my words from, *I condemn not any Practice that any [ then not all the Faithful ] doth in Conscience to God, but do believe God hath a People among you contrary Minded to me.* Who but one that had Sacrificed all, dare so affirm, from *too many*, turn it to, *all the Faithful*, when I say to the contrary; but for that he bid me *prove any*, I think himself, *R. R.* and *S. E.* and some mentioned in pag. 4. have so done; and the Contrivers [*at least*] of the *Barb. Judgment*, and them that excused *S. E's. Blasphemy, Idolatry, and Lyes*, and other Wickednesses that be (and the Persons also) among you, these be *too many*. It is said in *Addr. to Prot. In all Commu- nions* [ then in yours ] *there be but too many that have no true Title to Christianity.* But it would be false to say from thence, that *W. P.* accuses all the Faithful; thus, *wicked Atheists* like, have you dealt by me.

Pag. 16. *I. F.* cites my words from pag. 16. 4th. *Babels, When any do, or deny any thing, not from Inward Conviction, but because it is the custome of Friends, or G. F's Order.* Then he says, *I charge it as a Lye on thee, until thou prove it, by shewing who they are.* I prove it by thy self, *R. R.* and some mentioned in pag. 4. who have, and do obey *G. F's Laws*; but their wickednesses manifests it is not from inward Conviction. And I appeal to the Consciences of some amongst you, whether that be not true, and I could produce Witnesses, but *shall not herein humour thee* (your own Answer) nor expose some honest Friends to the Fury of your Dragon-like Spirit, who for Peace-sake Conform in some things, in Con- discension, and not as by any Requirings from God.

Also consider the last Fast, how your Shops were generally shut, because you had Permission from *G. F.* by a cunning Invention to give notice there would be Meetings that day; by which those that have not given up all, may see that a little Indulgence from *G. F. &c.* will make as great a Conversion among you, as was in *Queen Mary's*, and again in *Queen Elizabeth's Days*, and when Difference is in Meetings, recourse is had to *G. F's Orders* for Determination, (but I seldom hear that the Scripture is called for in such Cases, but when produced, say, the *Priests can do so*) and termed *Professors Weapons.* Of all People, I wonder at your so calling for Proofs, if you be for *doing as you would be done by*; See your own Works, what Names and Expressions you have used to others, pag. 5. 7. 11. 16. and *De Christianâ Libertate, &c.* and to them less guilty than your selves, *Viz. Spotted, Coloured Beast*; and *C. T.* says *I. S. speaks by a false insinuating Spirit — to strengthen them God will confound — bewitch People — heroars and tears* (Oh that you had Power to put him in *Bedlam*) against Gods

*faithful Servants, would betray the Jew into the Hands of the Ungodly, ( Would he have sold G. F. to work for his Living? ) cares not how many follow him in his Rebellion ( against G. F. therefore ) Woe will be his Portion.*

And for these and many more such Slanders, C. T. saith, *It arose in me, and it opened in me.* And it is your common way to vilifie those that detect your Lording Spirit, and arrogantly prophane the Lords Name to stamp your Passions with, as C. T. and his Brother False Prophet S. Eccles hath. If one were to be Stoned, for high charging, and no Proof, only their so say, they might choose them G. F.'s Camp to pass through without being hurl'd at ( of all People ) if Christs Command had influence on them, *Him that is without ( that ) Sin ( viz. Charge and not prove ) let him cast the first Stone.*

Pag. 2. I. F. says, *A Remnant are taught not to Buy, or receive any of these Mens Corrupt Doctrines. ( Viz. Books )* Hereby insinuating, that Friends should not read what is wrote in Detection of them: for he says, *The Faithful be of one Mind — and they are taught not to do it.* Therefore if you will try all things, and see for your selves, and not give up all — to them, then you are not of one Mind with them, and so not of the Faithful, and yet they have the *impudence* ( their own term ) to pretend they disown the *Barbadoes Judgment*; but it seems by their Carriage, so far as I understand, that nothing less will please them: See *De Christiana Libertate, Christian-Quaker*, and 3d. and 4th. *Babells*. For because some cannot Sacrifice their Faith and Consciences to their Idol, G. F.'s Laws, therefore do ye rage; and by the reviving this old Popish Principle and Practice ( which was, and is by the antient and true Protestants, abhorred ) they manifest their Corruption, and that they be afraid it should be manifest, what Ignorance and Darknes may not they again usher in, and what Lyes may they not Preach and Practice, as they have done, and the Faithful must not receive true Information: the Pope, or G. F. the General Council, or the *Womens-Meetings*, they say *they be corrupt Doctrines, and pernicious Books*. Look back, Were not the first Protestants and your selves thus dealt by? What Reformation, or true Information could ever have been, or is like to be affected by Instruments according to this Principle? *Would you be so dealt by?* What, build Zion with the Ruines of Babylon? No, *they shall not take one Stone*: your pretended *Church-Power* is but flying to *Egypt* for Help; that is the Speech of *Ashdod*, which your Children speak half in, and cannot speak the *Jewish Language*: and it is not you, nor thou, as I. Batt, &c. blindly term it: mistake not, I condemn none for using it out of Conscience, but the imposing it, or any Form on others.

Pag. 2. I. F. saith, *Because none buy their Merchandize, they shall mourn.* I say the time is come ( *shall* is Future ) but you do ( that is Present ) *Lament* and revile too, because some cannot buy your Merchandize, *Viz. G. F.'s Laws*, as Christs Ordinances, &c. And were your *Lyes and Slanders* Printed at your own Charge, and did you sell no more of them, than I do of my Books, you would more lament; especially if you had not a publick Stock to help you, or had you not by your Church-Power imposed them on People, under pretence of the Service of Truth: But some will be more careful than to entrust such Stewards

with

with their Charity ; for it is a Shame to see what Lyes and Slanders have been Printed on pretence for the Service of Truth.

Pag. 4. He saith of me, *thou saist thou was not Married by a Priest ( & he says ) then not according to thy Principle : What Man of Reason will regard such a Man that is not true to his Principle ?* Also in pag. 9. he saith, *Who will believe thee, who art so Hypocritical, to act contrary to thy Principle ?* Here he hath ( as his manner is ) forged a Lye, and then, as he thinks, learnedly Commented on it. but I said not so ; also this was in 4th. Babels, pag. 19. answered that, as they say, *They Marry not* ( in the same sense it may be said, the Priests *Marry not* ) *but is a Witness, as they say they are.* Therefore herein thou art but a *Quibler*, in which by long Practice thou art expert. But in case I had so said, it doth not follow that I therefore must so do, there is difference between what must be, and what may ; but if one so Principled be to *Marry a Quaker*, who cannot condescend to any other way of Marriage, but they condescend to be Married by, or among the *Quakers*, their Reward for such a Condescension ( by *I. F.*'s dealing ) shall be, they must not be believed, nor their words taken, but be deemed Hypocrites, &c. Behold what Judgment may be expected, when these ——— come to Judge the World, from whose Church-Power and Judgment I pray God, deliver all the Upright.

Pag. 5. *I. F.* saith, *Let us examine how thou ( T. C. ) hast answered it ( Viz. the Law ) If T. C. hath not thus done, he hath not answered the Law.* Perhaps the Place of *Inquisitor* to the *Bull and Mouth*, having been profitable to him, and he fearing his Master *G. F.*'s Church-Power may decline, he may have an Eye to an *Aparitor*, or *Informers Place* ; for otherwise, what hath he to do to examine me for my Marriage, now above eighteen Years since, only he has more than an ordinary Stock of Arrogance ; and I may ask some of you, Would you have all your Chancery Answers, and *Administrations*, &c that you have passed through, where the Letter of the Law requires an Oath : If you have not Swore, then not answered the Law ; if you have, then acted contrary to your Principle, and not to be believed, nor your words taken : Do you do as you would be done by ?

Pag. 5. 6. *I. F.* is angry that I say, *That Submitting to the Magistrate for Conscience sake, is accounted Submitting to the Pope : And he calls it a wicked and false Assertion, and proves it as his Brother S. E. did his Lying-Prophecy.* But I cited *R. R.*'s words, who says to me, *Doth he not see it, nor feel it neither ? Can he pay Tithes so freely ? How light he makes the Popes Yoak ?* Herein he charges me for yielding to the Popes Yoak, and caused that, my Reply. For that *I. F.* saith, *I have Caluminated E. H.* I know not how, unless it be a Calumny, to say, *He left a considerable Estate, and it is said, much of it was gained by Fees and Gratuities about Marriages.* Are you ashamed any should know Money is got by their Marriages ? But *I. F.* scandalizes me, for I had more than Thought for what I said about *E. H.* his Place for thee, from one who hath not forfeited his Reputation by publishing Lies, as *I. F.* hath, and of better Credit, say that *E. H.* his employ was mentioned to Friends for thee ; but I cannot defame thee, thou hast



hast rendred thy self bad enough ; but for the way of *E. H's* Gain, some thing of it is mentioned in the 7th. part of the *C-Q.* and I believe he got as much by his Trade of Stationer lately as *G. F.* hath by his these thirty Years.

Pag. 11. *I. F.* saith, Note *T. C.* his ungodly Insinuation, as if Friends required People to give up all Faith and Conscience to Womens-Meetings, and should have no Faith in Christ nor Conscience, to deal justly : But note *I. F.* his ungodly Insinuation, in applying what I charge on a few Mercenaries, himself, *R. R. C. T.* and *S. E. &c.* to the Quakers in general, by his using the Word (*Friends*) when as I have often said to the contrary : I know you dare not yet so far unmask your selves, you have not Power enough ; but how much had the Barbadoes People left, when given up all, and by thy Doctrine, must be all of one Mind, they may have no more Faith, nor Conscience than you please, nor no longer ; and it is evident by your Proceedings, that Faith nor Conscience avail not, if they bow not to your Idol, (*Womens-Meetings*)

Pag. 17. 18. *R. R.* says, *T. C.* says *R. R.* is one that hath nothing to do, but to pick Reasons. *R. R.* thou beginnest with a bold-faced Lie (*your own term*) for my words be, pag. 12. He seems to be a Man that hath little to do but to pick Reasons. He leaves out my word (*seems*) and changes my word (*little*) and puts in the word (*nothing*) which makes great difference in the sense : Who is the Cheat, and like a wicked Atheist, and Forger now ? This *R. R.* is one of *G. F.* his chief Men of War ; he having so fully manifested himself, I shall not Trace him, in all his dark Cells of Slanders, who like a lazy begging Fryer, cares not what Lies he invents to uphold his Order : and had I said so, I had proved my self a Liar, for I knew, and proved that he had another, more profitable work to him, than picking Reasons, Viz. make Lyes for his Master *G. F.* that so as he seems to have been advanced from *Wheeler's Street* to the *Second-Meeting*, a Reward for his Forgeries already made ; so it is likely he may hope, as he improves that black Art of Lying, he may have higher Promotion, as his Brother *I. F.* hath : This *R. R.* is by the *Second-Days-Meeting* applauded for their Learned Friend in their wicked (*false*) Accuser.

*R. R.* 17. 18. page, says of me, He shall be content with his sense, and not tye us to his Form in his many windings — I take not his, very many words, but his Matter and sense. An impudent way of Justifying Forgery ; say one, say what they please, and not cite the words, nor from whence they gather that, they call my sense ; but hear their own Judgment, Accuser 10, 11. If he cannot (*W. R.*) prove that our Meetings — do assert as he saith — as we are satisfied he cannot, then it is a manifest Forgery in him to place this as their Assertion. But then is it not in them Forgery, and Impudence to put their own words, and say, he shall be content with his sense.

P. 17. 18. *R. R.* saith, that *T. C.* wrests his words, Viz. Like Papists he makes Papists, &c. This wicked Liar quotes not from what words of mine he takes this, as he terms my sense ; but I find in pag. 14. 4th. Babells, I quote his words, and mention the word (*like*) and further say, What can they do to make me obnox-

*ious* — then to render me a perfidious persecuting, revengeful Papist. And this lying *Rabshekah* in the the same page, charges me with Lyes, and this I suppose he cites for one (but his Writings are as dark as his Conscience is black) for in the same page he saith of me, *He, &c. acts not only as Persecutors and Papists, but Atheists, Enemies of God and Ranters*: where his word (*like*) is not, & that I, &c. are not only as Papists, but Ranters, and Enemies to God, implying me worse than *Papists*, and yet this black Fryer-like Fellow, hath the confidence to charge me with a Lie, whereas by his own words, *not only*, as *Papists*, it appears he thinks that term not bad enough, perhaps, fearing I might claim Kindred with him.

Pag. 19. *R. R.* says of me, *Promise that is of his Party, he makes his own promise to make up a Lye*. In pag. 13. 4th. *Babels*, I do cite from 13th. of *S. C's*, *R. R's* words thus, *publish contrary to promise*: and then I answer, *R. R. would insinuate that I promised — although he doth not so say, &c.* Now let the Reader Judge if I had not cause from his words to detect his false Insinuation? And although he now adds those words (*of his Party*) they were not in his former: therefore *R. R.* is more like the Liar than *T. C*

Pag. 19. *R. R.* saith of me, *Any of our Meetings, he makes, any that have been in any of our Meeting as himself, &c.* This I think he takes from pag. 15. where I cite his words, *Whose Ox, or Ass have been taken away by any of our Meetings*: Then I reply, if by *any*, be mean Persons, then boast not, for Teachers among you have wronged some of more vallue than several Oxen. This *R. R.* insinuates, that those I mentioned, were not Persons owned by them, but as if they were some, Pick-pocket, or such like, and then adds *such as himself, and others, Viz. T. C. &c.* But he cannot but know, that *S. N.* and *R. T.* were Eminent Preachers, and have wronged several People; and I believe he may have more cause to know them than some, for I doubt he is one of those *Swine himself mentioned*, pag. 19. who have eat up them and others much *Bacon* (his own term) and other good *Victuals*, that he never knew the Price of, nor cared who paid for it, so his *Swinish Belly* had it, and like *Vermine*, devour the Industry of others.

Pag. 20. *R. R.* saith of me, *In taxing him with a Lye, for making him as never finding that England groaned under the Pope in Temporals — he doth but make himself in a Lye*. In pag. 15. I cited *R. R.* saying of me thus, *Himself a sure Finder who never found that England groaned under the Pope in Temporals*. To which I answered, *None of these words in all Babels, but contrary, I say, This unlimited Power was one of the heavy weights in the Popes Yoke*. Therefore let Truth Judge whether *R. R.* for saying that of me which I never said, but to the contrary, or I for detecting him, be in the *Lye*.

They having the Confidence to pretend they be reproached for the Name of *Christ*, and term mine the Spirit of *Rabshekah*. I therefore here mention the Names and Terms they have given me, *Viz.* 'One daily doing despiht to the Spirit, loose, libertine, Ranter, rotten-Heart, painted Sepulcre, erroneous, schismatical, joyning to the Son of Perdition, treacherous dividing Spirit, enmity, Falshood, Contradiction, set on work by the Father of Lyes, bow and truckle to the Spirit of this World, ungodly Speeches against the Lord, betrayed

'trayed of Reason, rob'd of common Justice, envious, unruly Opposer, fierce  
 'Despiser, refreshed at any thing that grieves the Innocent, evil Designs, partial,  
 'wicked, deaf Adder, like perfidious persecuting *Papists*, destroying Beasts, rages  
 'and shakes his Head, like Atheists, grievous Imposer, senseless Gainfayer, Author  
 'of Confusion, Gross Rantism, a Lyar, bold faced palpable Lies, the Spirit of  
 'Rabshckah, would exalt the Government of him who Rules in the Children of  
 'Disobedience, Hypocritical, unfaithfull, acts contrary to his Principle, Cheat,  
 'idle Headed, Minister of the Devil and Antichrist, false wicked perverter of  
 'Truth, Blasphemy against Gods Spirit, by this wicked Principle, ushers in all  
 'manner of Rantism, ungodly scoffing Spirit, envious, devilish, *Ishmael*, if Law  
 'require would be a *Judizer*, to gratifie his Lust without Conscience, conform to  
 'the foul superstitious Form of Marriage by a Priest, Calf, old cankered idle-  
 'headed *Apostate*, no doubt but the force of his Faith was abated, and Lust increas-  
 'ed, when he went to the Priest for a Wife, whereby he hath obtained, and is  
 'like to retain ( *a threaten* ) a bad report, active Agent of the Father of Lyes,  
 'joyn with any that oppose Truth, Enemy to God and all that fear him, impu-  
 'dent. Besides all these, many more in Print, where I am included among o-  
 'thers, as an Abetter to *I.W. &c.* and many of these Names often repeated, these  
 be their tender Visits, and they pretend themselves to follow the Lamb, but have  
 manifested themselves to be such Followers as the Dragon was of the Woman,  
 &c. to devour.

I am informed they have had their Books against me, cryed about the Streets  
 in *Dublin*; yet *W. Gibson* was offended for my mentioning his name ( in a pri-  
 vate Letter to *I. F.* which follows ) and charged me to wrong his Reputation,  
 also *C. T.* faith in his Book *Something*, &c. pag. 5. *Doſt not thou seek to destroy*  
*our Lives in the Truth, by rendring us Apostates*, &c? And if they will allow that  
*I, &c.* have any Reputation, &c. to loose, they have manifested themselves out  
 of Christs Doctrine, by their black Characters of others, whereby they do, to  
 their power, (by their own Principles) destroy those that cannot bow to their  
 Image. (*G. F.*'s Orders) And seeing *C. T. &c.* have so early unmask't them-  
 selves, considering their Circumstances here, what they will be to those that  
 shall live among them, of differing *Perswasions* from them, where they have pow-  
 er, and as their Interest may induce them, time will further manifest; but this  
 forementioned of their proceedings ( if we may Judge the Tree by its Fruit )  
 manifest them forwarder Children for their Age, than the *New-England* Ones.

To *I. F.* The 13th. of the 3d. Month, May, 1682.

' *I. F.* I find thy Book wrapt up in ( according to *S. C.* his *Terms* ) a bold-fa-  
 'ced and palpable Lye, in that thou saist [of my 4th *Babels*, &c.] *It shews my*  
*Enmity to joyn with any that oppose Truth.* But these following I never joyned  
 'with, *Viz.* To speak Lies in the Name of the Lord. To give and use such Ti-  
 'tles and Expressions to *G. F.* as are only proper to Christ. Nor with *W. G.*  
 'and *B. A.* in taking away a poor Friends *Goods*, after he had long suffered for  
 his



his Testimony against Tithes. Nor with cozening and cheating many People of their Goods and Money, and other beastly Sins, that several of thy Brethren (Preachers of *G. F's* Laws) have done. Nor with kneeling down to ——— and terming him the *Son of God*, &c. (see the *Blasphemous Letter* in pag. 7.) Nor with the *Barbadoes* wicked *Papistical Judgment*; nor with *G. F's* Flattering and Daubing them Nor ——— Hippocritical Dissimulation, Flattering, and encouraging former ——— and then speaking contemptuously of — but since, otherwise, as is manifest in *Q. UN. M.* which if thou hast not seen, I can shew thee ——— These and many more abhorred Abominations ——— guilty of (as may be more fully and openly manifest, when your measure of Wickedness is full, which you mightily hasten) which I never joyned with (and they be against Truth) and my Soul abhors: therefore thy Letter, according to your own Terms, *Is a palpable and bold-faced Lye in the Front of it.* I have not read thy Book, but read thy Spirit. In p. 9. thou saist, *I. F. hath honestly provided for his Family, without coveting or receiving that which is anothers, by griping or over-reaching any Man*, &c. Wickedly insinuating as if I had; for that is the manner of such *Billingsgates*, to reproach others, by saying they have not so done; but in thy own Language I may say, Had *I. F's* Family been wholly provided for by his own Endeavours, as mine hath, and not his Preaching, or rather practicing, induced other Assistance, and had no tenderer or profitabler Visits than I have had, thou wouldst have no cause to boast of thy Provision, nor Industry; and for the Visits thou mentions, I remember none, only once cited to a Court at *R. T's* House, whether I went in obedience thereto: This is not an Answer to thy Book, but I may have Opportunity more fully to detect thy Falshoods amongst other thy Brethren, *G. F's* Men of War, of *Goggs* Army.

This is a Coppy of what I wrote to *I. F.* (only some words may be varied a little, and some omitted) that *W. G.* thought such wrong to his Reputation.

P. 18. *R. R.* saith, *T. C's* Reasons, that there is not one good one in all *G. F's*, &c. 4th. *Babels*; pag. 12. I say, He (*R. R.*) cannot pick one good one (Reason) out of all *G. F's* Letter, to prove they have disowned the Principle of giving up all. Where he takes only the beginning of the sentence, and leaves out the material and explaining part, and for which I say his Reasons were not good, as by him applied; nor as he falsely said, *As clear a Disowning as Spiritual Things can be.* Herein according to your own Judgment, you act like wicked Atheists.

*As is further Evident by these false Assertions of I. F's and R. R's* following:

1. *I. F.* saith, 'He is reproached for the Name of Christ, pag. 1.
2. 'It is the Rule & Government of the Wicked One that *T. C.* would Exalt.
3. '*T. C.* did evil in (the Proceed of his) Marriage by a Priest; pag. 3.
4. 'He says that their *G. F's*, &c. Unity, is in the Eternal Spirit, pag. 3.
5. 'That all that be faithful to the Eternal Spirit, are led to be of one Mind.
6. 'That I said, it is my Principle to Marry by a Priest, and pay Tithes, p. 4.
7. 'He saith that I am neither for laying Intentions of Marriage before (either Men or Women) but for doing is clandestinely, pag. 5.

8. 'My loose Principle will never lead me to loose any thing for Christ. p. 6
9. That *T. C.* hath dealt like a wicked Atheist by him, pag. 9.
10. 'It is a Falshood to say their Unity is not in the Eternal Spirit.
11. '*I. F.* says that *T. C.* prates against the Truth, pag.
12. 'It is a Lye to say, they say, The obeying their Orders doth acquit in Gods Sight, pag.
13. 'That it is a Lie to say, That such as Conform to, and Preach up *G. F.* his Laws, are guilty of shameful Miscarriages, yet suffered to Preach, p. 12.
14. '*I. F.* saith *T. C.* insinuates, That all faithful Friends which refuse to pay *Tithes* — have Sacrificed all their Faith and Conscience to *G. F.*'s Orders.
15. '*R. R.* saith that *T. C.* said, He had nothing to do but pick Reasons.
16. '*I. F.* in his Letter saith, That 4th. *Babels*, &c. shews my Enmity to joyn with any that oppose Truth.

These and about thirty more Falshoods in 3d. and 4th. *Babels*, and other base Insinuations of *I. F.*'s and *R. R.*'s do manifest what you, the Approvers thereof be. Unless you prove them true, and mine false, according to your own Law you should offer no more (*such*.) Gifts, for they are not of God; and unless you repent, *The Plagues of the Lord will be your Portion, for no Liar can enter into Gods Kingdom*, pag. 12. Therefore I pitty you *Master-Workmen*, as also *I. F.* &c. your Drudges, if it be your Principle thus to act, sad is your case; or if you act contrary to it, you be *Hippocritical*, not to be believed, nor your words taken, pag. 9. It is your own Judgment, or else I should not have so dealt by you, but it is part of *Babels* Recompence. Notwithstanding you are so arrogant, p. 17. 18. say to me, *He shall be content with* (your Forgery, and you say is) *his sense* But I have not given up all to you, therefore not at your dispose yet, you cannot sink my Eyes in their Holes, pag. 4. Nor am I afraid of your Visiting me with your tender Love, as is said *T. Robbinson* did *T. B.* beating him. And all these your Falshoods and unrighteous Dealings are a Breach of the *Revealed Will of God*, which you seem in Derision to mention, therefore forsake this *Prince of Darknes*, the destroying Beast, that rages, your present Principle and Ruler. p. 20.

For that *I. F.* saith, He hath not griped, nor over reached any Man. I think he hath little opportunity to do it, having so little dealing with Men; but I believe he gets or gripes (that is more than covet) as much by twenty shilling worth, that he sells, as I do by ten pound: but any sly Insinuation that you can invent to prejudice the Reputation of those that will not give up all, but oppose and detect your Impositions and other Wickednesses, are grateful to your Spirit, and therefore, p. 8. you say, *To tell others that knew me not so well as my Neighbour — and is it not pitty but they should be better informed, they may think thee that thou art not.* And in *C. T.* his Book *Something*, &c. pa. 35. You bring it in with

*For ought I know, they may commit gross Evils, and say, God allows them to do it by his Spirit.*

But your Tongues are no Slander with them that know you well. But seeing you are so careful to inform others, for fear they should be deceived; I ask you

if you know no Preacher that pays but five Shillings in the pound, and a Collection made for that too? But they can deny their own Motion, and *Submit*, i. e. *give up to G. F. as the best of Gods Servants, and an Angel, &c.* Therefore your Consciences are not so tender to *pitty* and inform the People, that they might not be *deceived* by them; but if I should deal by you, as you deserve, I could produce such manifest Changes and Flatteries of yours for advantage, that would **Prove you (beyond a For ought I know)**

base and dangerous *Hypocrites*, or worse; and that you dare not own to be of the same Mind now, and it would be but paying you with your own *Coyne*; if one should say, *for ought I know*, C. T. may hereafter (if for his Advantage) be as kind to some that be not *Quakers*, in *Pensilv.* as the *New-England* People were to some *Quakers*. I do expect this will disturb you, because you seem so offended, because I mentioned *the Christian Condiscention and Charity of the Priest*, which if it doth not exceed, yet doth excel your Envy. Oh! how it torments you, that any be thought Christians besides your selves, because that degrades your *Diana*, and the *Shrein-Makers* thereto, *I. Field & C. Taylor, &c.* But be your Pretentions never so high, you are but like *Josephs* Mistriis.

And you further evidence your *not doing as you would be done by*, by your Printing in three several Books, *Viz. T. C. said, He had paid Tithes lately.* Notwithstanding it was answered to the contrary before in Print, *4th. Babels*, p. 19. and the Person concerned had not the right of *Tithes*, therefore it could not be, as *R. R.* falsely insinuated, *for fear of being Sacrificed*; but as in *4th. Babels*, *In requital of a Kindness freely granted me and another.* And you said, *It is base to publish such things*, when I have said to the contrary, that it was not so, but unadvisedly and hastily answered to the question put forth by *I. F.* in discourse with him.

For your terming it *Blasphemy* to say, *The Spirit of God did, or might allow one to pay Tithes, or Marry by a Priest, and that by the same Spirit, another might be required — not to do the same.* For this, besides *Blasphemy*, C. T. termed me in his Book *Something, &c.* pag. *Idle-headed Apostate, false and wicked perverter of Truth.* But surely if you durst, you would so term *Paul*, who allowed some to esteem one day above another and others, every day alike; and said, *Let every man be fully perswaded in his own Mind — Judge not one another.* Also by the Testimonies of *E. B. Is. P. and W. P.* it appears, according to the Apostles, that they may be Christians although under different Minds and Judgments, and you be the *Authors of Confusion and Blasphemy*, by contradicting the Scriptures, and your own former Testimonies, in imposing your own Constitutions on your Brethren, contrary to the Light in their Consciences, and therein setting the Spirit in Opposition to it self.

There be those that do think it as much their Duty to pay *Tithes*, as you do think it a Sin, and in Charity I can do no less than think (if but by way of Forbearance, it may be allowed, or permitted them; and if it were Charity, and not Interest, that cause you to express so much in excuse of the *Jews, Heathens, and Romanists, Idolatry and Superstition*; I can't but think the same Charity, if true,



would extend it self to some of different Perswasions of our Age, who do Marry by, or with a Priest, and pay *Tithes*, who according to *G. K's* and *W. P's* Testimony, may be Christians, and that it is not such unpardonable *Blasphemy against Gods Spirit*, as *C. T.* makes it in his Book *Something*, &c. pag. 34. For the words of that Paper, *C. T. &c.* are so highly offended at, be not, that Contraries are commanded, but the words are; *did, or might allow*. And surely, if all things be possible, then it may be so.

And therefore you who fear the Lord, come out from *Babel*, for the day of Recompence is begun to thee and thy *Builders*, Oh *B A E E L!*

*Thou destroying Mountain, who hast exalted thy self, as if there was none besides thee; thou hadst not pitty, but took'st Pleasure, when others were visited and afflicted for their Backslidings: as thou hast made others Childless, so shalt thou be, and rowled down from the Rock where thou hast placed thy self; they shall not take of thee a Stone for Foundation or Corner: Thou art a Dwelling of Dragons, although thou appear like a Lamb, but thou art not the Lamb, nor Bride.*

You have made an Ointment & anointed those therewith, that ought not to be. If some of these Expressions, and the manner of writing seems too harsh or sharp, you that are concerned, of *G. F's* Party, who are not content to be little, but as Lords over Gods Heritage, Limiting him and his People, know ye, that the *Weapons* are your own, and ground at your *Grindstone*, and sharpen'd by your selves, and are as uneasy, as *Sauls* Armour was to *David*, and no more delightful to me than a Wife and Children of Fornication, but as *SIGNS* to shew a *REBELLIOUS PPOPLE*, their *WHOREDOMS*, and Partiality.

And not intended against the People called *Quakers* in general, nor any tender hearted among them, who are upright to God, and are content to give the same Liberty to others, as they desire themselves, even the free Exercise of their Consciences to God, and whose *Hunger* and *Thirst* is after Truth and Righteousness, and not (*Government*) to be Law-givers to their Brethren, but willing to be least and lowest among the Disciples of Christ, such will the Lord exalt, and gather into Unity with himself, and one another, although their Perswasions may differ in some things. And who fear God and work Righteousness I esteem my Friends and Brethren, tho of several Societies or Churches.

*T. Crisp.*